

The Necessity of Reformation

ASSIZE-SERMON

Mr. DONGWORTH'S
ASSIZE-SERMON

Preach'd at

L I N C O L N.

Year of Long Overjoy

Printed at the Request of the Reverend Clergy, Elders,
the High-Sheriff, Grand Jury, and several
other Gentlemen.

Printed for RICHARD SARE, at Great-Britain Gate in
Palace. MDCCLXXII.

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LINCOLN.

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A N
ASSIZE-SERMON

Preach'd in the
Cathedral Church of St. *MARY*
I N
L I N C O L N.

On *JULY* 28. 1707.

By *RICHARD DONGWORTH*, A.M.
Vicar of *Long Owersby*.

Publish'd at the Request of *Matthew Boucheret*, Esq;
the High-Sheriff, some of the Grand Jury, and several other Gentlemen.

L O N D O N :

Printed for *RICHARD SARE*, at *Grays-Inn Gate* in
Holborn. M DCC VIII.

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AN

ASSIZE-SERMON

Preached in the

Cathedral Church of St. MART

IN

LINCOLN

ON JUNE 28. 1702.

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BY RICHARD NEWORTH, A.M.
Vicar of Long Overy.

Printed at the Press of the Stationer, at the
the High Street, in the Strand, and
at other Gentlemen's.



L O N D O N :

Printed for RICHARD SARR, at Grays-Inn Garden
M D C C V I I I .

DEUT. V. 29.

Oh, that there were such an Heart in them, that they would Fear me, and keep all my Commandments always; that it might be well with them, and with their Children for ever.

TH E S E are the Words of G O D himself to Moses, the Chief Captain and Judge of the Children of *Israel*, his Peculiar People; in which, he expresses a passionate Desire of their Happiness, with the Means effectually to promote and secure it. And they concern, not only every Particular *Israelite*, as to his Private Welfare, but the Whole Body or Nation of them, as to their Publick Good: And not only *That* People, (to whom were more especially made the Promises of Temporal Happiness upon their doing well,) but also *All* the People of God, in all Times and Places, unto the End of the World.

Oh then that there were such an Heart in us, that we would Fear God, and keep all his Commandments always; that so doing, it might be well with us, and with our Children for ever.

From which Words, I shall take Occasion to shew, That it is the Duty and Interest of every one of us, to do what we can to promote the Common Welfare, by being Just and Good in our own Lives, and endeavouring all that is possible to make others so too in theirs:

But more especially those in any Public Place or Station; as they are commanded, and as it is necessarily requir'd of them that have the more immediate Care and Concern of the Public Welfare in their hands, and are the *Ministers of God for Good, and Revengers to execute Wrath upon them that do Evil.*

We are to refrain from Vice and Iniquity our selves, from all Notorious Sins against God, and Injuries to Man, and contribute all we can to suppress or reform other Mens. The Reason and Necessity whereof, I shall more particularly urge from these Three Considerations.

I. Vice and Iniquity, more especially when Notorious and Common, is a Dishonour to God, a Reproach to our Religion, and a Discredit to the Government of this Nation.

II. It may provoke God to withdraw his Blessings from, and inflict his Judgments upon us.

III. It corrupts others, and makes the World still worse: and thereby will render our Repentance more difficult, and our Pardon harder to be obtain'd; in that we cannot well make Reparation to those many Persons whom we have injur'd here, and whose Souls we have eternally ruin'd; nor to the Public, whose Judgments we have hasten'd and aggravated.

I. Vice and Iniquity, more especially when Notorious and Common, is a Dishonour to God, a Reproach to our Religion, and a Discredit to the Government of this Nation.

I. It is a Dishonour to God. To honour any one, is to say and do that which shows him to be valued and

and regarded by our selves, and causes him to be so by others. So the Scriptures make our good Works and Obedience a Test and Proof of our Honouring God, as our evil Doings are of the Contrary. *Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven. Matth. 5. 16.* And in that of the Prophet, *A Son honoureth his Father, and a Servant his Master: If then I be a Father, where is mine Honour? And if I be a Master, where is my Fear? Mal. 1. 6.* that is, your Honour and Fear of me, by Obedience to my Laws and Commands.

Our Vices and Iniquities are then a Dishonour to God, in that, by trampling upon his Laws, despising his Authority, and abusing his Goodness, they take off from the good, and bring a false or ill Esteem of God, in the sight of others, as well as argue such in our selves. Whilst we dare be openly and customarily Vicious and Unjust, by this we show to others, either that we do not believe at all, that there is a God, or else we insinuate false Notions of the Deity, that he is an insignificant Being, who has not Wisdom to know, Power to punish, nor Justice to recompence our Doings. And the more publickly we thus dishonour God amongst Mankind, the greater is our Sin. To provoke him secretly, by such Sins as are known only to him and our own Consciences, is but a Private Offence; but openly and frequently to do this our selves, and patiently see and suffer it to be done by others, is the greatest Affront, and worst of Crimes; which oft repeated deserves no Pardon from injur'd Man, much less, from the Eternal and Almighty God, the Fountain of all Good, from whom we derive our very Beings, with all Temporal and

and Spiritual Blessings, and who made us for this very End and Purpose, that we should Glorify and Honour him.

2. Our Publick and Prevailing Vices and Iniquities are also a Reproach to our Holy Religion. Thus St. Paul argues with him who professes a Holy Religion, and yet leads a corrupt Life; that he dishonours God, and also his Religion. *Thou that makest thy Boast of the Law, through breaking of the Law dishonourest thou God? For the Name of God is blasphem'd amongst the Gentiles thro' you.* Rom. 2. 23. For us to pretend to be directed by such Rules and Patterns as our most excellent Religion proposes, and to be mov'd by those weighty Arguments and Encouragements it gives, and yet not perform the least of these Pretensions, is a very Indecent and an Evil Thing.

If our Lives and Manners be grossly corrupted and debauch'd, and we shew no regard of Piety to God, of Justice to Man, or Sobriety to our selves, we must necessarily be a Reproach to our Profession, or a Scandal to all the sober and wiser part of Mankind. We must not think to deceive the World, by a bare and empty Title and Shadow of Christianity. No. For either Men will conclude us to be egregious Hypocrites, or our Religion to be Wicked and Unholy. And which way soever it be, it is very bad.

If we be Hypocrites and Dissemblers, as all are who pretend to and profess Christ's Religion, and yet perform not the Duties, nor avoid the Sins therein commanded and forbidden, we bring upon our selves the just Scorn and Derision of Mankind; and at last, a heavier Doom, the Portion of Hypocrites, in that miserable Place, where is Weeping, Wailing, and Gnashing of Teeth,

Teeth, a Worm that never dies, and a Fire not to be quenched.

Or, on the other Hand, If thro' our vicious Lives they take us for Professors of a base and unholy Religion, This is to bring the greatest Reproach upon the Gospel Institution. It encourages weak Christians in Ignorance and Impiety. Some amongst us therefore continue Wicked, with hopes of Impunity, because others that should be Wiser and Better go on boldly in their Sins. And as Christians do hereby abuse, so the Infidels do despise our Religion, and are deterr'd from embracing it. The Terms of Salvation offer'd in the Gospel would be sooner accepted by the unconverted World, if we who are its Professors, would always speak and act according to its Rules and Injunctions. Numbers of Souls might be brought over to the Faith of Christ, if many that call themselves Christians did not hinder their Conversion, by being Stumbling Blocks, and Rocks of Offence to them, through their Profane and Immoral Lives.

And when Inquisition shall be made for the Blood of Souls, what shall we say, who have not only openly affronted our Saviour and his Laws, and declar'd by our own Wickedness, that in despite of what he could do for us, we would not be sav'd, and so ruin'd our selves Eternally; but also, have occasion'd the everlasting Perdition of many others Souls, by the Scandal and Reproach, the Contempt and Prejudice, that thro' us hath been taken by them against our most holy Faith and pure Religion?

3. But still further, Vice and Iniquity, when open and common, is not only a Dishonour to God, and a Reproach to the Christian Religion in general, but also

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a Discredit to the Government of this Nation and Church of *England* in particular. We do pretend, and I humbly presume, very justly too, to be guided and governed by as good Laws, both in Church and State, as any Nation in the Universe; but our ways of Living would often prove the contrary, being the Reverse of what we are urg'd, and should be oblig'd to. The State takes Care both of the Preservation of our Temporal Rights and Properties, and has also provided many Laws against the Publick and Prevailing Sins of the Times; which would be of good Use, were they duly and prudently executed. But if the Laws lie asleep, or be wrested and abus'd, they then become the Injury or Reproach of our Constitution. If the Invaader of Right, the Sower of Discord, the notoriously Vicious and Prophane, should pass with Impunity, or without Discouragement, it would manifestly tend to the Reproach and Prejudice of the best form'd Society or Government in the World.

And as for the Church of *England*, both in Purity of Doctrine, and Uprightness of Manners, she justly challenges the Preeminence of any since the Apostolical Times; and is now deservedly esteem'd the Bulwark of the Reformation. But thro' the Wickedness of some of her Professors, her Enemies take Occasion unjustly to revile her, and think her to espouse or allow those things, which are to her true Sons an Abomination. It is a thing not to be denied, much to be deplor'd, God alone knows when to be remedied, that we want the Primitive Discipline; and are therefore defective in Power, to Censure, Punish, and Reform the Workers of Iniquity. For as we do not approve of nor avow, so could we but prevent any Notorious Sinners from being

being amongst us, we should then appear in our Native Beauty, and be more clearly seen, so maintain nothing but what is pure and blameless. If our Practices did but correspond and agree with our Principles, then we should both increase our Repute with the Reformed Churches abroad, and gain more upon those several Sectaries at home. Whereas, the too great Sins of too many of us, (and there will be some loose and corrupt Members in every great Body) are made a Pretence of hindring some from entering or returning into the Bosom of our Church, and causing others to forsake it. Such Wicked and Undutiful Children are a Grievance, a Reproach, and Injury to their Mother, and in a great Measure, the Occasion of those many Schisms and Divisions which rent and disturb our Peace, at least, amongst those Unthinking or Designing People, who out of Prejudice or Interest, will have as little Charity for us, as they have more and greater Vices in themselves, proportionably consider'd to their Numbers.

VII. Vice and Iniquity, more especially, when Public and Prevailing, may provoke God to withdraw his Blessings from, and inflict his Judgments upon us. The greater are God's Mercies and Blessings, the more Ingratitude and Injustice is there in the Abuse of them, and the higher the Affront and Provocation. And God's Mercies towards us are very great. For we of this Nation enjoy all the Benefits and Advantages, that any under the Heavens could wish, and more than any can reasonably hope for or pretend to. For Situation, Soil, Climate, Religion, Government, and Commodities necessary for Humane Life, all consider'd together,

gether, our Country will outvie any other in the World. And for the more immediate Blessings of God's Right Hand upon us, in Peace and War, in our Prosperity and Successes both at Home and Abroad, more especially now, under Her Majesties most Auspicious Government, we are admir'd, or envy'd, by all other People. With the Glory and Renown of the *British Arms* in Foreign, we reap the happy Effects of them in our own Country. We enjoy our Religion and Rights, live in Peace and Plenty, under our own *Vines and Fig-trees*, whilst most other Nations of *Europe* are groaning under the miserable Devastations of bloody and expensive Wars. And we have all Humane Security for a Continuance of these Blessings, and of ever being a great and happy People, if we can but be *United* in our Affections, and will strive in nothing more than this, who shall serve God best, and most promote the Public Good. But our Sins and Divisions, are those, and those only things, which will separate us from God, and from one another.

God that made the World, does as surely govern and rule in it, as any Prince in his Kingdom. And every State and Society fares either better or worse in this World, as they excel in Virtue and Religion, or abound in Vice and Impiety. I need not go about to prove a Divine Providence; from Reason, from the Universal Testimony of all Ages and Nations, from the Events that happen in the World, from Authentic Declarations of it in Holy Scripture, or from other, or the like Arguments: We have here I hope no Scepticks in this Matter, but are all fully satisfied in and assur'd of this Truth, that, God (who Reigns in the World, with infinite Power, and perfect Wisdom, Justice, and Goodness,

ness, who takes Notice of all particular Persons, and the most minute Affairs, who *numbers the Hairs of our Head*, and without whose Will *not a Sparrow falls to the Ground*,) does in a more especial manner concern himself in the Publick Affairs and Concernments of Nations and Kingdoms, and does bless them with Happiness and Prosperity, accordingly as they *fear him and keep his Commandments*. So it must be, from the Justice of Divine Providence, and so it has been, and ever will be, we are told, in the Histories of all Nations, and by the many and frequent Instances of God's Dealing with his People.

The Sacred Story fully and plainly shows, that the Prosperity or Adversity of Nations was according to their Publick and Prevailing Goodness or Sins. God's own People were always openly afflicted, or in a Prosperous State and Condition, according as they generally behav'd themselves towards God, and observ'd his Laws. When they were Good and Righteous before God, then was it that they prosper'd in the Land; but when once they had forsaken their God, or were corrupt before him, then was it that he deliver'd them into their Enemies hand, or into some other Calamity. And in their Affliction and Distress, no sooner did they cry and turn to the Lord, but he did hear and help them. To descend to Particulars.

Publick and Prevailing Wickedness, and a General Corruption of Mankind, was the Cause of the Flood, in the days of Noah. Those that were before drench'd in the Floods of Sin, and in the Common Stream of Wickedness, were afterwards drown'd in a Deluge of Waters. This was the occasion of those Showers of Fire and Brimstone, upon Sodom and Gomorrah. Those

that were first inflam'd with Lust and Sensuality, were afterwards burn'd with Fire from Heaven. Hence was it, that when the Iniquity of the Amorites was full, their Lands and Inheritances were given in Possession to others. For this Reason was it, that the Children of Israel in time of the Judges, were so oft oppress'd and overwhelm'd with Misery from their Neighbouring Powers. And as Samuel foretold them, upon their changing this for a Kingly Government, *If they would still do wickedly, they should be consum'd both they and their King,* 1 Sam. 12. 25. So it was, that after a large Series of Sins and Calamities, when their Iniquity was got to its height, the Country of Israel was invaded by the Assyrians, and themselves carried Captives in the Reign of Hoshea. And that of Judah not long after, in Zedekiah's Reign, shar'd in the like Fate, their City of Jerusalem and Temple utterly destroy'd, their Country possess'd by Strangers, and themselves led in Captivity unto Babylon. And after Seventy Years, that it pleas'd God to restore them, their Wickedness would not let them many Ages enjoy their Prosperity; but when the Lord of Life appear'd and was Conversant among them, as he threaten'd and foretold their final Destruction, for the rejecting and abuse of his Mercies; so it came to pass, that not long after they had Crucify'd the Saviour of Mankind, the Romans came, and took away their Place and Nation, burn'd down their second City and Temple, wasted their Country, and did totally ruin and destroy them. So that they have been ever since, a dispers'd and despis'd People, among all Nations and Countries of the World. Thus no doubt, has it been, and will be, with Christian Countries; that according to their Publick and

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Prevailing Goodness or Iniquity, is their Happiness or Misery. And this Procedure of the Divine Dispensations, seems to us very just and reasonable. For every Private Person, being in his own Nature made to live for ever, shall be answerable for his Actions, as a Private Person, not in this, but in another World; and there receive his just Punishment or Reward. But a Public Society or Community, as such, having its End in this World, its prevailing Good or Evil will be here recompens'd accordingly, with a Prosperous, or Calamitous State and Condition.

And so it is indeed, that every Man being a Member of the Body Politic, a Part of the Public, (it is many Ones that make a Multitude) his openly good and virtuous Actions must contribute to the Public Welfare. But when the Numbers of Men increase so in Wickedness, that the most of them are bad, then is it they make their Nation ripe for Destruction. And so, when it is said, a Nation is good or is bad, it is to be understood of the Generality of that Nation, which shall fare according to its general Practices and Customs, whether Good or Evil. Thus the Sinner partakes of the Happiness, and the Righteous shares in the Miseries, of the Public Community. At what Instant, says God, by the Prophet, *I shall speak concerning a Kingdom, to pluck up, and pull down, and destroy it; If that Nation, (that is, the Generality of that Nation) against whom I have pronounc'd, turn from their evil, I will repent of the evil I thought to do unto them. And at what Instant, I shall speak concerning a Nation, and concerning a Kingdom, to build, and to plant it: If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.* Jer. 18. 7, 8, 9, 10. All

All particular Persons then, as Members of the Public, should avoid Sin, as they tender their own, and also as they do respect the common Welfare. For it is not the Righteousness of a few Good and Devout Men, that will always secure the Public Peace. It may and does oft happen, that the great Governor of the World is Propitious to the Public, for the sake of a few; as he told *Abraham of Sodom*, that not if fifty, forty or twenty, but if ten Righteous should be found there, he would save those Cities for their sake. Yet it is no presuming on this, whilst he has positively declar'd, by the Prophet, *That when a Land sins against him by trespassing grievously, then will he stretch out his hand upon it, and will break the staff of the Bread thereof, and will send noisome Beasts, Famine, the Sword, or Pestilence, upon it; and tho' these three men, Noah, Daniel, and Job, were in it, they should deliver none but their own Souls by their righteousness.* Ezek. 14. 13, 14.

The best way then to preserve the Public Peace, and secure a Continuance of our Blessings, is, to reform our evil Practices, to *Fear God, and keep all his Commandments always*; otherwise he may be provok'd to turn our Blessings into a Curse, and remove from us to a more deserving People those Advantages we now enjoy. And what need there is of our utmost Endeavours for Amendment, that general Inundation of Sin, that overwhelms the whole Kingdom, is too plain and lamentable a Proof! Would every Man begin to reform what is amiss in himself, and take care of those committed to his Charge, this would contribute much to a general Reformation, and to the Public Good. But whilst Men are notoriously Prophanes and Vicious, they are so much worse Enemies to our common Safety, in that

that not only their own Sins add to the Heap and Number of the Public Stock, but that they actually by their Example draw others into Sin, or encourage and continue them therein. Which brings me to the

III. and Last Consideration. Vice and Iniquity, more especially when Notorious and Common, corrupts others, and makes the World still worse: And thereby will render our Repentance more difficult, and our Pardon harder to be obtain'd.

I. Our Prophaneness and Immoralities tend to a further Corruption of Mankind. Most Men love to act by Imitation, and therefore what is openly done by others, they think may be done by themselves. Custom and Example is that which gives strength to Vice and Iniquity, and makes it reign with such a sovereign Sway in the World. For; what is generally practis'd is approv'd of, and Men think it a Disgrace to act contrary to others, and to be singular; which though it do not hold in other Cases, as in Wisdom, Riches, or Honour, yet it does too much in this, of Sin and Iniquity. Men like not to be singular in Virtue, and to be good alone, but love to run with the Stream. Fear of Contempt added to their Inclination, which generally leads Men to that which is bad, makes them perfect Slaves to Custom. And though there be never so good Laws, yet it is Example does most sway and govern Men's Lives; for Precepts have nothing of the force of Precedents. We are not so much mov'd by what Men say, as by what they do; nor is it so well to be told the way, as to be taken by the hand and shown it. It is so both in good and evil; there is a
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great Argument and mighty Perswasion in Custom and Example: and the Corruption of the World is mostly owing to that.

When Masters of Families, and others that have a greater and more Publick Charge, are remiss in themselves, and those under their Care are neglected; This Neglect of them, with their Natural Proneness to Sin and Sloth, and the bad Examples of those that should be better Guides, must needs make them worse, and those that come from or after them, still more so: And thus Vice will necessarily be propagated, and the World made still worse than ever. It is a mighty Encouragement to those that are wickedly inclin'd, to persist in their Sins, when they see so many others sin with Courage, and as it were set Hell at Defiance. Company and Custom add Strength to their Madness and Folly.

But that is not all, that those who are bad, be encourag'd hereby to continue so; It does also very often draw aside them that are soberly inclin'd and educated. It must be a very firm and good Principle, and strong Resolutions, that can make a Man Proof against the Force and Power of such Temptations, as Custom, Ill Company, and Bad Examples. For Company insensibly infects, and the more frequently we converse with what is ill, the more weakned we are, and lose our Guard. One helps to infect another, and that other still more; so that I may not sin alone, but my sin may cause another to sin, and that other still others; and so on to several Persons, Times, and Places, sin spreads like a Contagion. From hence

Our Repentance becomes more difficult, and our Pardon harder to be obtain'd; in that we cannot well recover or make Reparation to those many Persons we have seduc'd or corrupted, to the Ruin of their Souls; nor to the Publick, whose Judgments we have hasten'd and aggravated, by the Addition of our Sins, as its Members. When I have sinned alone against God, upon my Sense of, and hearty Sorrow for, and utter forsaking of my Sin, and changing my Life, my Pardon is easie and safe, through the Merits and Satisfaction of Christ; but when I have many other Men's Sins to repent of too, it is more difficult and dangerous. The Person I have drawn into Sin, by my Advice, Assistance, Encouragement, Example, or Connivance, may have drawn more; and those still many more: So that though I should, (which is not always probable, nor possible,) convert some, or all those that my self had seduc'd, and been Partakers with in Sin, yet how know I when and where all those Sins will stop, which are still spreading from my first Commission?

Now, in an Injury done to my Neighbour, before that God will pardon the Offence in it against himself, he requires, I should make Restitution to, and Reconciliation with my Neighbour, that is primarily injur'd. This I say, that I must in some measure repair the Damage I do to my Neighbour's Body, Goods, or Name, before that God will forgive me: How much more then, should I endeavour to recover the Loss of, or repair the Injury done to, an Immortal Soul, or perhaps many Souls, to whose Eternal Ruin I may have been Instrumental: If the spoiling a Man's Goods, or tak-

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ing away his Life, be so great an Evil, as hardly, or in some Cases not at all, to be recompens'd, how much heavier a Crime is it, and harder to be repented of, and forgiven, to be the Occasion of Men's everlasting Perdition and Misery? This made that Ancient Father St. *Augustine*, to pray so passionately, that God would forgive him his other Men's Sins.

And as the Crime is great, so will the Punishment rise in Proportion to it. It will be an Aggravation of that Man's Misery in another World, who not only has ruin'd his own Soul, notwithstanding the many Arguments, Obligations, and Advantages he had to the Saving it, but has also undone others with himself. They will horribly rage against, and curse him, and eternally howl for Vengeance upon him, for their Destruction. Thus the *Rich Man in Hell*, praying that *Lazarus* might be sent to testify to his five Brethren his Miseries, that they might not come into that Place of Torments, was not so much for their sakes, as his own. Not out of Charity (as we may suppose) to them, for we cannot think any such thing to be in the Dismal Place of the Damnd; but it was, that they might not increase his Torments, through his having been Accessary to their Ruin.

And as to the Temporal Calamities of the Publick, if our Sins have added to the Heap, and so forwarded and increas'd our Judgments; What Reparation is to be, or can be made, for the Publick Injury and Disturbance, the Ruin of Families, the Loss of the Estates and Lives of our Friends and Countrymen? But this is a Nice and Dreadful Topic, of which I shall forbear to say any more.

I must yet beg the Patience of this Honourable Audience, to make a short Application of what has been said, and then I shall conclude. And

I. To All in General.
2. To Those Particularly in a Publick Station and Capacity.

I. All and every of us are concern'd in the Duty enjoin'd, and the Happiness thereupon promis'd, in the Text; and in what has now been said upon it. Every one of us should be sincere in the Practice of Piety and Virtue, and this will influence the Good and Happiness of others. This will render us good Christians, and good Churchmen, and will secure the good of the Publick, and our own best and greatest Good here and for ever. None of us, but, if we be hearty in the Business of Religion, may by our Endeavours and Examples, somewhat advance the Honour of God, and the Common Welfare. Those of us especially, that are now, or hereafter shall be, Masters or Mistresses of Families.

As every Kingdom is made up of many Families, so every Family is a little Kingdom, and would all concern'd, take a due Care of the Oeconomical, it would effectually tend to the Welfare of the Political Society. Would we neither neglect our selves, nor be careless of those under our Charge, our Children and Servants, to inform their Judgments, and regulate their Lives, the World would grow better, our own Families and their Posterity would be more Wise, Good, and Happy;

and the Quiet, Honour, and Interest of the Nation, would be more effectually secur'd and advanc'd.

And let every one of us, if we have any Zeal for God, for our excellent Church, and Holy Religion; if any Kindness for our Native Country; if any Concern for Thousands of guiltless Souls, that must suffer for the Nation's Sins; if any Compassion for our Children and our Children's Children; and if any Care to transmit to them our Religion, Rights, and Privileges; and at the last and general Judgment, to secure for our selves an Interest in Heaven; if we have Regard to any, or all these things, Let us *Fear God and keep all his Commandments* always, be careful to refrain from Vice and Iniquity our selves, and endeavour by all possible and prudent Means to suppress it in others.

2^{dly}. All Those of you in any Public Station or Capacity, give me leave to say, Y^e O^u are, in a most especial manner, oblig'd by your Authority and Example, to maintain the Cause of God and your Countrey.

That God, by whom Kings reign, and Magistrates decree Justice, by whom Princes rule, and all the Nobles and Judges of the Earth, He has ordain'd, in the very Institution, Nature, and End of Magistracy, That You should be for the Punishment of Evil doers, and the Praise of them that do well.

You are dignify'd in Scripture with the Character of G O D S, and in the Administration of Justice, are said, to sit in God's Seat. And you do answer that, in a diligent and honest Care to maintain and preserve the

the Rights and Properties, the Religion and Manners of Men.

The Estates, Honours, and Places of Trust, that *You* enjoy above other Men, as they give you more Power and Opportunity to do Good, so God gave them to you for that very Purpose; and will require an Account of your Employment and Improvement of those Talents.

The *Queen's Majesty*, in whose Name and under whose Authority you Act, reposes this Trust in you. The faithful Discharge whereof, does most eminently tend to the Honour and Happiness of Her Government, and to Her Subjects Peace and Safety; to the keeping up the Dignity and Reverence due to *Your* Station and Character, and to your Comfortable and Happy Answering your own Oaths and Engagements.

And the Regard you have, to your own Obligations, to the Honour of God and Religion, and to your Church and Countrey's Prosperity, appears in this; That, with Honesty and Prudence, with Courage and Zeal, separated from any Self-Interest, or sinister Design, you stand up for Piety and Virtue, for suppressing and rooting up Vice and Iniquity.

This is good, and necessary to be done; but not to be done without you. All Human Means and Methods, the Power of the Gospel, and the Grace of God, will not do, without your Interposition and Concurrence. Therefore, we earnestly pray for you in our Common Liturgy, That *you may have Grace to execute Justice, and to maintain Truth.* And again,

gain, That you may truly and indifferently minister Justice, to the Punishment of Wickedness and Vice, and to the Maintenance of God's true Religion and Virtue.

THIS, that our Church so frequently and fervently prays for, and I now am bold to put in mind of, is a Glorious Work, Glorious in the Inducements to, and in the Performance of it. You serve your God; you serve your Countrey; and you serve your selves; here in this, and inconceivably much in the next Life, when at the Last and Great Affixe, God shall come to Judge the World, and pronounce to you that blessed Sentence, *Well done, Good and Faithful Servant, thou hast been faithful over a few things, I will make thee Ruler over many things, Enter thou into the Joy of thy Lord.* And from thenceforth, for your turning many to Righteousness, you shall shine as Stars, for ever and ever.

To Father, Son, and Holy Ghost, the Ever-Blessed and Undivided Trinity, be ascrib'd all Praise and Power, Honour and Dominion, now and evermore. Amen.

This is good, and necessary to be done; but not to be done without your own Means and Merits, the Power of God, and the Grace of God, will not do. Therefore, earnestly pray for your Concourse. *FINIS.*

